The Bombay Guardian.

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WEEKLY REVIEW.

—The Ch. Missionary Society has sustained a loss in the death of the Rev. Henry Wright, an Hon. secretary of the Society. His death by drowning occured in Coniston lake, August 13th.

—A contemporary thinks that it was hardly a battle that was fought on the 1st of September, as Ayoub Khan when attacked, was already abandoning his entrenchments, and simply fought at isolated points to cover his retreat. We were hoping that the full account of the battle would confirm the first telegraphic despatch that 10,000 men hadbeen taken prisoners. People were hoping that the combined forces of Genls. Roberts, Phayre and Primrose would overpower the enemy and strip them of their arms. It is matter of thankfulness that so few men were sacrificed, but the thing which people generally desiderate is such a success as shall put a stop to the war and put it out of the heads of the Afghans for a good while to come. Ayoub Khan's army is broken up, they say, and its component elements have melted away into the villages and towns they were taken from. So far, Genl. Robert's victory appears to have been decisive.

—The *Harvest Field* for September, speaking of the work of the Wesleyan Miss. Society in the Calcutta district says that four of the missionaries have made great progress in the knowledge of Bengali and have charge of a purely Bengali work,—three preach regularly without interpreters and two others are working hard to do the same. All, says this writer, are ambitious of being missionaries in the best possible sense. A training-school for catechists has been commenced in connection with the Institution. The Calcutta district has six missionaries. One of the stations is Barrackpore. There are also six missionaries connected with the work in Oude. We are very glad to hear of the development of this work. Good buildings for the Native work in Calcutta and in other places are much needed.

—Last year English Methodism lost 14,000 members by removals, and 23,000 by withdrawals. The net decrease was however less than 1000. But as there has been a decrease in membership for three years there is occasion for inquiry. If any thing like a due proportion of those who pass through the Sunday-school were brought into the church, we suppose there would be a decided increase in the membership from year to year. But it will come to be seen before long, we think, that Sunday-schools without Monday schools to match, can accomplish little. The children are in the Sunday-school one hour out of 168, and many parents rely upon this infinitesimal amount of religious instruction and are chiefly concerned that their children shall not come behind in secular instruction. In too many instances what is learned on the Sabbath is driven from the mind by what is learnt on the week-days. With regard to English Wesleyan Methodism (American too, for that matter) worldly prosperity and respectability have perhaps been unfavourable to the maintenance of spiritual vigour.

—The *Harvest Field*, referring to the fact that the Wesleyan Conference has made additional provision for evangelistic work at home, asks: "Could not local or district arrangements be made for evangelistic services in English and the vernaculars in India and Ceylon?"

—We mentioned having received a book called "Christianity Indestructible" in English and Hindee, being the republication of a lecture by a pundit M. D. Josi against Christianity with comments by a Chr. Missionary. The lecture in question was intended as a reply to one of a course of lectures delivered by Babu Ram Chunder Bose, and is chiefly remarkable for the sort of logic that is displayed in it. It is thought to be a most damaging evidence against Christianity that the Ancient Aryans took no notice of it.

"Now really, if Jesus had been an incarnation of God, and had come to this earth for the salvation of the world, and living for 33 years at the very back of India, and performed such wonderful works, would our ancestors have been so very ungrateful as not to have written of such a matchless example, or have let such a priceless pearl pass out of their hands? Never; our ancestors were not ungrateful. If Jesus had really been an incarnation of God, and such a wonder-working divine man, then his name would have been declared in every Shastra, every Puran, every law, every argument and every work."

Following this, we have a panegyric of the ancient Hindoos, making them out to have been prodigies of wisdom and rectitude. It would have been more to the point if the writer had quoted from Hindoo books of the age of Christ, evidences that at that time they knew of the existence of such a country as Judea, and were observers of what was going on in all the world, and differed from their descendents in their readiness to receive and appropriate religious dogmas that contradicted their own hereditary faith. The Pundit has also much to say of the degeneracy of the Hindoos of the present day. This degeneracy is specially shown in the willingness to listen to strange teachers and swallow down their teaching. There is one reflection that the Pundit omitted to make viz., that this degeneracy proves that there was something wanting in the religion of the ancient Aryans, seeing that it could not save the Hindoos from this retrogression, when the Western nations have made such rapid strides in wisdom and culture, and philanthropy. But if it is a mark of degeneracy to take an interest on the teachings of foreigners, it is presumable that the ancient Aryans, those models of uprightness, would have taken good care to keep in their own shell and let the Mlechchas alone. The next argument of the Pundit is derived from the fact that the Jews rejected Christ. If he was an incarnation of deity, prophecied in their own sacred books would they have rejected and crucified him? The Pundit thinks not, and shows that he has given no serious attention to the subject. Christ's rejection, sufferings and death were distictly intimated, from the beginning, and the special object of the incarnation was that there might be an atonement for sinful men, and what was inexplicable in the death of Christ became elucidated by his resurrection. We have no space however to follow the Pundit through his various arguments, with most of which all that know any thing of anti-Christian literature are sufficiently familiar. These attacks are very well met by the gentleman who has undertaken to answer them, and we cordially recommend his book to all who are interested in the matter. The books consists of 139 pp. 8 vo. is published at Mirzapore, and may be had for 6 annas.

—"The Sabathu Leper Asylum in 1870." This Report has been lying on our table some time, and meanwhile, the excellent man who was in charge of the asylum has passed away. We allude to the Rev. J. Newton, M. D. The inmates last year numbered 108, and 84 out-door patients were treated. Of those entertained in the Asylum 27 were Christians, 14 of whom were baptized in the year. Expenditure, Rs. 4,811; receipts, Rs. 6,728. Small plots of lands are allotted to those who will cultivate them. Carbolic Acid and preparations of Cinchona and iron are the medicines mostly used. The report says: "It is but little however that medicines accomplish beyond temporary alleviation of suffering." We are rather surprised that the Chalmogri oil as originally prepared by Dr. Bhau Daji is not used. Years ago, in the days of Dr. Bhau Daji, the missionaries in Egypt who have to do with lepers, made trial of this, and that they think very highly of it is shown by the fact that they frequently send orders for the medicine. A considerable supply has just been sent to them. In his last letter to ourselves the Rev. Dr. Lansing of Cairo speaks of the medicine as having proved very useful. In the Sabathu Report mention is made of the help received from "the Mission to Lepers in India" and its Indian Secretary, Mr. W. E. Bailey. This Mission has assumed the entire support of 40 lepers in the Sabathu Asylum.

—There is an article on "the Independence of the Native Church" in the last number of the *Indian Evangelical Review*, written by a Bengal Missionary. He thinks the industrial arts should be taught to the children of native Christians to a greater extent than they are. Then, Orphanages should be for those who are orphans indeed, not for the children of Native Christian parents who are living. These parents should be taught to care for the education of their children, making the sacrifices that are

necessary. Self-support should be inculcated more than it is. Every thing should be done to familiarize the Indian Church with the obligation. Again, the missionary should be very discreet about giving money to the convert. There is no doubt whatever that it has a bad effect on many Native Christians to be allowed to look upon the missionary as one to whom they can go in time of pecuniary need. On the other hand, as we have repeatedly pointed ont, it is a very hard thing for a missionary who surrounds himself with such comforts and conveniences as are thought to be suitable for European missionaries, to refuse to help his Native brother who is perhaps without any thing that could be regarded as ministering to comfort, when he comes to him in distress. We have never been able to find any sufficient solution of this problem other than the renunciation by the missionary of those things that make his condition contrast strongly with that of the Native Christian. Were converts more frequently gathered from the well-to-do classes, there would not be this disparity in the style of living of the teacher and the taught. When the missionary can say 'Silver and gold have I none,' we may expect that the Native brethren will be facilitated in learning the obligation of self-support. There has been much progress made in this matter of raising up self-supporting churches of late, and it would be an undeserved reproach to intimate that very many of our Native brethren have not a just consciousness of the obligation. Missions have hitherto been carried on in India with the aid of a good deal of money contributed by Christians of the West, and it remains to be seen how they can be carried on effectively without such aid. At the same time very many missionaries have been made painfully aware that the fact that the purse-strings are in their hands has in many cases operated unhappily, stimulating just the feelings that Christianity is most intent on discouraging. The writer of the article we are noticing, disfavours the indiscriminate giving of books, medicine &c. to Native Christians. Plans should be introduced into every Native church for the support of the minister. The writer thinks the compound system should be allowed to die. When help is to be given from Mission funds it should be given to the church and not to the pastor.

—Money, in the estimation of men, is the synonym of life and of all the blessings that make life worth having. There is no attraction like that of money; a parallel might easily be drawn between it and the great law of gravitation. Just in the degree in which scarcity prevails is this attraction intensified. Men are attached to their hereditary religion and are repelled from the missionary by the knowledge that he would fain persuade them to renounce their paternal religion for something that he believes to be more needful to them. A missionary living as Europeans in India generally live, and surrounded by a population very few of whom are removed above indigence, has something that attracts men at the same time that there is the repulsion we have spoken of. This was exemplified in the purest church that the world has ever seen, the church that was organized in Jerusalem in the days succeeding Pentecost. Some were converted that had money and lands, and they gladly placed what they had at the service of their poorer brethren. This stimulated the desires of some. Ananias and his wife appear to have cared more for money than they did for Judaism or for Christ; they were attracted by the prospect of being able to better their worldly fortunes. But the Head of the Church would not allow those who were honouring him by faith to suffer because of their faith, and by an awful dispensation showed how much he abhorred the cloak of covetousness in those who claimed to be his. Human nature being what it is, we need not be surprised if the possession of worldly goods on the part of those who bring the Gospel to men, should prove an attraction. The paper in the *I. E. Review* to which we have made reference, shows in almost every paragraph that there is such an attraction exercised and that this is felt to be one of the missionary's greatest embarrassments. The Romanists favour vows of poverty in those who are set apart to be "religious" and connect with it the idea of religious merit. The Protestant, zealous for the honour of him who has said, 'There is none good save one, that is, God,' abhorring the idea of religious merit as attaching to any thing that man can do, naturally condemns the Romanists for favouring such an idea. But while we must always acknowledge that a man can receive nothing except it be given him from above, may it not be that a greater approach to the simplicity of the early evangelists would facilitate the work of missionaries by removing from their lives what is found to lead to so many embarrassments? On the other hand, the question arises, how many important departments of missionary work, such as the hiring of halls for preaching, the establishment of schools, the employment of teachers, catechists &c., the hiring of moonshis, the training of pastors and evangelists, how these expenses can be met in the early phases of the work. At a more advanced phase, when persons of wealth have been brought into the church, this problem would solve itself. God indeed might pour out his Spirit with such copiousness that many would, at the outset, be brought into the church and much wealth be placed at the disposal of the church. But on the supposition that things are to move on very much as they have hitherto done, it is not easily seen how mission work can be systematically carried on without what are called the sinews of war; and with the expenditure of money comes the embarrassment we have spoken of. Is there not room for the supposition that possibly the Lord may use the Natives of this country for the solution of this Christian problem? Hitherto, however, we have not observed that the Native Christians feel any more called upon than European missionaries, to pursue a path of voluntary poverty. In many of them Christianity has awakened intellectual and social tastes and habits that are not to be gratified without money. We have no doubt the Lord will solve the matter in his own way. It is important, however, that we should put on record our conviction that many missionaries of the Lord Jesus Christ would find very little difficulty in adopting a life of voluntary poverty, if they could clearly see that such were the will of the Master. They accept of the embarrassments to which we have referred as a necessary part of the lot which they believe the Master has assigned them. Nor are we aware that any one who has gone upon a different line of things, has had any such tokens of success as would make it generally evident that his course was favoured by the Master.

—Parliament has been prorogued, and Her Majesty's speech on the occasion has been telegraphed. As usual, it tells us very little. Owing to the failure of the Porte to execute his engagements, the signatories to the treaty of Berlin are unitedly pressing upon him the adoption of measures calculated to ensure tranquillity in the East. Her Majesty, referring to the recent more cheering news from Afghanistan, hopes that the war there will be terminated speedily and honourably. A promise is given that England will sustain a substantial portion of the expenses of the war. Thankfulness is expressed for fine weather and a good harvest, and a revival of trade is anticipated. Her Majesty is particularly pleased with the probability of improvement in the affairs of Ireland.

—The Government long ago, in the department of public instruction, committed itself to the principle that the schools should be open to children of all castes without distinction. As it has been found necessary to issue lately a new order on the subject, requiring that the children of Dhers and Bhungis be admitted, it is to be inferred that the Government rule has practically been set aside by the teachers of Government schools. This is what would certainly be the case, if a special supervision with regard to this matter were not maintained. The vernacular papers are crying out against the late order, asserting that any attempt to introduce these obnoxious classes would have the effect of emptying the schools. Those who have had to do with mission-schools know that although this has been frequently the immediate effect, yet that the children soon return to the schools when they find that there is no intention to rescind the order. We do not suppose that many families of the classes objected to will care to pay the fees demanded in the Government schools, but in the case of those who are willing to pay them, we hope that Government will not abandon the position it has taken up, because of the clamour of caste-upholding men.

—A gold-mining Share Mania has sprung up in London, and thousands of people are led to believe that untold fortunes are hid away in the rocks of Southern India to be quickly, through the talismanic genius of modern science, made to descend in showers of virgin gold into the laps of those who sit with their aprons spread at home, after investing their little all in shares. The same passion that make men invest in lotteries, bet &c., favours the recurrence of these speculative manias, and it makes very little difference what and where the common metal is that is to be changed into gold by the alchemy of joint-stock speculation. It seems a great pity though, when providence is doing so much to bless men, that they should go out of their way to ruin themselves. This, we suppose, will be the upshot of the matter to most of those who invest, though there may be really found some auriferous reefs of quartz, somewhere in the mountains of S. India.

—We have never been able to see that there was any sufficient justification of the invasion of Afghanistan. A little more faith in God would have enabled our rulers

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to overcome their fear of the Russians, and even to hope that Afghanistan would prove a kind of buffer between Russia and England. We are quite prepared however for some Providential overruling of the things that have actually occurred, so as to bring about some compensatory good for Afghanistan. If the Afghans were to remit the matter to ourselves we should recommend them to ask that the English continue to occupy Candahar and complete the railway to that place. To leave them to themselves is to leave them to their worst enemies and to perpetuate the wretched bigotry that leads them to identify religion with the thirst for blood.

—PROGRESS for September contains pictures of Her Majesty, the Bolan Pass, Cabul and others, and contains number of instructive articles, mostly selected or compiled.

—THE annual meeting of the South India M. E. Conference will be held in Bombay not on the 1st of December next, as anounced, but on the 15th.

—THE names of the Rev. Messrs. Inskip, Macdonald and Wood and wives, appear in the list of the passengers to come by the P. & O. Str. leaving Southampton, October 20th next.

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SATURDAY, SEPTEMBER 11, 1880.

THOUGHTS ON REVELATION. V.

"There was war in heaven." It is a very brief statement, but the condition of things indicated by it continued very long in Christendom. Sometimes it appeared as though the whole Latin world were completely enthralled by Papal Rome; but presently there would be a case of *heresy* brought to light in some country or other, and the powers of Government, under the guidance of the priests, would descend upon these schismatics. Tribunals, such as the Inquisition, were erected specially to deal with these ever-recurring cases of so-called heresy, that is of non-conformity to the teaching of Rome. The weapons with which this war was carried on have many of them remained to the present day, and in many museums may be seen the very instruments of torture, the triumphs of diabolical ingenuity, with which the bodies of these martyrs were racked and dislocated. A few years ago the place where the *auto-da-fes* took place in Madrid was uncovered accidentally, and all the world was shocked by the traces still lingering there of the fiendish barbarities once practised on those who preferred to listen to God rather than man. The war lasted a great many centuries, but one word describes the chief characteristics of those times as viewed by the great Head of the Church. When we consider the mighty power exercised by the Church of Rome, when the kings of the chief countries of Europe were simply her lieutenants in matters pertaining to religion, when the power of each state was made over to the priests to be brought terrifically to bear upon whatsoever individual dared to express any opinion not justified by the Papacy, when we conseder the ubiquity of this power, and the way in which all people of every land were compelled to unite in hunting down dissenters, we cannot but be filled with admiration of the power of the Holy Spirit shown unceasingly and in all parts of Christendom, in raising up men and women who counted not their lives dear unto them in comparison with the truth of God. What pains were taken generation after generation to root out the Protestantism of the Alpine valleys, what crusades were waged against the Albigenses, Waldenses, Bohemians, Wickliffites, and Huguenots. Herein we see the force of the promise given by our Lord that the gates of hell shall not prevail against his church. The Popes have constantly been ringing the changes on this promise as though it applied to the Church of Rome and had been fulfilled in her; at the same time that all their acts show that their reliance has not been on Christ at all, but on earthly governments, inquisitions, a world-wide system of terrorism. Men have not been persecuted by her for the rejection of the Scriptures, but for rejecting the various dogmas propounded in successive ages by Rome, for denying purgatory, the sacrifice of the Mass, the worship of the saints and Virgin Mary, the worship of images &c. &c.

"And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him." By the seven heads and the ten horns the Dragon is identified with the fourth beast of Daniel vii., and many suppose that it must refer to imperial Pagan Rome. The ten horns however indicate a later period in the history of Rome, when the ruling power was no more Pagan but nominally Christian. And 'the dragon in heaven' implies, to our mind, that the power referred to is nominally Christian. The Popes preserved not only the title of *Pontifex Maximus*, but many other insignia of the old Roman imperial power. The political heaven of the Papacy met the aspirations of the Romish prelates. They could conceive of nothing grander than a kingdom of heaven in which all the power of the state over all Europe was made subservient to the priests, all of whom were moved and directed by the Pope. The kingdom of heaven preached by our Lord is set forth in the sermon on the Mount, and consists in righteousness, peace and joy in the Holy Ghost; and the absolute condition of being able even to see it, was that a man should be born again of the Spirit. Observe that the dragon *deceiveth the whole world*. The system is then a Catholic one, universal, relating to the whole world. We are to enquire of history what religious system, in the Christian era, has had this universal character. Then observe the force of the expression, deceiveth. The power is one that rules not by mere authority, but by authority lending itself to something that professes to be the truth and is not. It is something substituted for the word of God. Men are deceived with regard to their duty, with regard to the way of salvation, with regard to the worship of God, with regard to the sufficiency of the grace of Christ, with regard to heaven, with regard to the Head of the church, with regard to tradition, with regard to the church of Christ, in fact with regard to almost every thing that is fundamental in religion. Let us look at the epithets employed to designate this power. 'The old Serpent.' This is he who sought to make Adam and Eve question the word of God. In connection with this Catholic system, he finds a grand sphere for himself, and by means of purgatory and other devices nullifies the solemn statement that sin means death. 'Devil.' The meaning of this word is *Calumniator, accuser*. In this system the true followers of Christ are calumniated, and represented as the enemies of God and man, and as worthy of the utmost wrath of God and of his servants the priests. Nothing could more strikingly or aptly describe the Church of Rome throughout the ages we are referring to, than the way in which they were represented who listened to the teaching of God's book and refused to accept whatever ran counter to it. All mankind were commanded to refuse to them the commonest and most necessary acts of charity, and to treat them as divested of all the rights of citizens, and under the curse of God. 'Satan.' This means very much the same; an adversary. In the 1st and 2nd chapters of Job we find Satan bringing a calumnious charge against the man whom God recognised as the most perfect man on the face of the earth, succeeding so far as to overthrow the confidence of his dearest friends.

MEDITATION.

As the subject of the international lesson for September 19th, is the review of the lessons of the quarter, we take the liberty of substituting a meditation on the words, "Fear not, Abram; I am thy shield and thy exceeding great reward." Gen. xv. 1.

Here are a few words that were spoken four thousand years ago by Him who is the Same yesterday, to-day and forever. They were spoken to a man; to a man of like passions with ourselves; to one who stands out from all the men of the olden time as the progenitor of a race numbering many millions and scattered over the face of the earth, and spiritually the head of a still more numerous and more widely-dispersed people. A few pages of the oldest book in the world are devoted to him and in them occurs repeatedly that wondrous prophecy whose still more wondrous fulfilment all may see for themselves this day, if so disposed. The God who spoke to him speaks to us through him. The promises given to him overleap the long 15 centuries of Jewish history that stretch from Moses to the Messiah, and from the height of forty centuries look down upon the present day and upon a church that is found in all nations, tribes and tongues, wherever the stars look down upon this globe, "Gen. xv. 5. Let us fix our attention on these words: "I am thy exceeding great reward."

The Gospel which was preached before to Abraham is one that requires Man to find his exceeding great reward not in any gifts of God, but in God himself. The word assures us that man will ultimately discover that happiness is not to be found in the things that God has made, but in God himself. From the beginning, during all these forty, or say, sixty centuries man has been utterly unwilling to listen to the suggestion that he cannot find the satisfaction that he needs in the things that God has made. He has demanded to be left to himself, to investigate and subdue existing things, persuaded that he can achieve his own best destiny. God has given him ample scope to work out his designs and carry out his experiments. Conscious of having made

many mistakes, and come short of that which he had proposed to himself, he yet clings to the idea that what the past has not brought to him the future will, and refuses to receive the testimony of created things to their own inability to meet the demands of his nature. There is indeed a marvellous correspondence between the things of this world and the capacities and appetencies of man, showing very plainly that he who made man, made the world in which he is placed. But the one condition without which there can be no right use of these things and no fruit in them, is that man shall be at peace with God. As the viceroy of the Most High, man would find all created things tributary of good. But in a state of alienation from God, man may explore, appropriate and try to enjoy but something is ever lacking. Abraham learned this lesson, and gave good evidence that he had learned it. It is evident that all his earthly treasures were as nothing in his eyes in comparison with his beloved son Isaac; if, instead of asking at his hands the sacrifice of his cherished son, God had required him to give up all his property and become a beggar, how gladly would he have made the sacrifice of his wealth and health and of his own life to save the life of his son. God was his exceeding great reward, not the gifts of God, not any gift of God. This, we say, is the Gospel that was preached before unto Abraham. Abraham rejoiced to see my day and was glad, said Jesus. He that drinketh of the water that I shall give him shall never thirst. He that hath the Son hath life. Let man be willing to renounce the idea of his own sufficiency, and receive the testimony of his Creator that it is impossible for created things to secure to him what he needs, and let him turn to the Lord and he will find that the author of his being is able and willing to bless him in a way that eye hath not seen, or ear heard or heart conceived. Come unto me and I will give you rest. Do not listen to the flattering and misleading suggestions of your own heart to the effect, that hitherto circumstances have been against you, but that in some untried way or other you will yet be able to secure the philosopher's stone, the great secret by virtue of which you will obtain invincible satisfaction. Have you made a single step towards the removal of your life from the region of contingency? Have you vanquished and led captive the ills of life, suffering, danger, loss, and the liability to death? Shift your position at the banquet of life as you may, still, wherever you sit, is there not a sword suspended above your head by a hair? The wise and mighty of the present day boast of their achievements but have they yet been able to curtail by a single square foot the domain of death?

But man does not believe that God is willing to enter into any such relation with him as is expressed in the words of our text. He is sensible that he has not honoured God and supposes that there is necessarily a wall of partition between him and God. God might be the exceeding great reward of some particularly good man who has spent all his days in doing the will of the Creator, but it is altogether vain to entertain the idea that a God of infinite perfections is at the disposal of sinful men. But was not Abraham a sinful man? His history is brief, but room is found for the relation of his faults. He believed God and it was counted to him for righteousness. He did not trust in himself, or in the world or in created things, but in the living God. And they who are of the seed of Abraham have learned this same blessed truth, that God himself is our reward. We have learned it at the cross of Christ. He that died for us surely lives for us. Believer, Are you living by the faith of the Son of God who gave himself for you? Is Christ your all in all? The Spirit of God will show you his unsearchable riches, if you are willing to give up this world for him. There are too many who cheat Christ out of the happiness of showing what he can do for those who believe upon him, by clinging with one hand to some of this world's goods while with the other they lay hold of Christ's robe. It will loose itself from their grasp if they do not honour the Saviour by forsaking all for him.

Many seek in religion relief for a certain uneasiness of conscience; others, deliverance from certain sins whose worldly consequences are inconvenient; some seek a respectable position; some the gratification of their social feelings; some relief from the fear of hell. But God requires that we should learn to find in him and in his Son our happiness. My people, saith the Lord, shall be satisfied with my goodness.

REMINISCENCES. LXXXIV.

Diary, October 13, 1844. A most interesting day; for to-day my two sisters, recently brought out of the shadow of death, will enter the visible church and partake of the Lord's Supper. I too am to commemorate the death of my Saviour. But how unfit I am! how altogether unworthy! Were my heart but broken by a sense of my sins it would be well. But what can break such adamant? I thank God that the Holy Spirit has the power and much besides.—I am the most unaccountable being; I know that I am not living the divine life, yet go on, day after day, with as much complacency and unconcern, as though every thing were achieved. I know that my theological studies are a great hindrance to me, and leave me not much time to attend to my spiritual necessities; but I cannot excuse myself thus; for I find time abundantly to minister to the calls of my vanity.

20th. My eyes have been somewhat opened of late to the depravity of my nature. I find that one sin alone has root enough in my heart to baffle all my endeavours to pluck it up: the love of approbation. I have been astonished and made very miserable by my observations of this. The fits of anguish I have experienced in consequence of becoming aware of my utter helplessness to make resistance, are, I believe, but new evidences of a sinful heart. It is not so much because of God's hatred of sin, as because of the blow my pride has sustained by this discovery.

Theology is not religion, and there cannot for a moment be any comparison between the treasures of the Christian's intellect and those of his heart; if he lose that love which is heaven's own *gift*, he loses that for which no earthly wisdom can be a compensation.

Nov. 3. In religion the certainty of means to attain the end, is even greater than in natural things. There is every requisite incentive to industry. Motives of infinite value urge us to attend. The cause of temporal misery is neglect of labour; so of spiritual.

Dec. 25. Am reading Owen on the Glory of Christ. He says, The beholding of this glory is one of the greatest privileges that believers are capable of. Shall I then expect that any thing less than a fervent, pervading, absorbing desire on my part shall be answered with a manifestation the preciousness of which makes universal things worthless in comparison? Is there a single reason lacking why I should now be possessed by this longing?

"It is imposible that he who never meditates with delight on the glory of Christ here in this world, who labours not to behold it by faith as it is revealed in the Scripture, should have any real gracious desire to behold it in heaven."

March 24, 1845. Have heen again to see Mr. O. the infidel lecturer. He began by talking to me about my studies, and presently got talking about Endicott's discovery of spurious and interpolated passages in the Bible. There could be no certainty as to what was authentic and what not. Soon he got talking again about the eternity of punishment. In the Paley I had lent him, had found a quotation from Jonathan Edwards about the state of the damned, which he declared to be unsurpassable blasphemy. Admitted that if a man believed it, it was his duty to declare it. Said that if Christians generally believed it, they were most condemnable for the lives they led. They ought to be wholly dead to the world, and give themselves wholly to the business of preaching, in fact to be as the apostles were. He professed to take a more enlarged view than other infidels. A great many of their arguments are puerile and worthless. They err in rejecting many of the premises of Christians. Admitted that God had prescience, and knew what he was doing when he made this world, that man was fallible, that the principle of justice was most liable to be obscured, and when urged with the plansibility of a revelation from these considerations, he took again to his denunciations of the Bible and talked of the diversity of creeds built upon it.—He said he had never done an action in his life of which he repented. Complained much of his hard lot. Seven of his children had died, and others had taken to drink.

Alexander was a sedulous imitator of Achilles. He never traveled without Homer; never slept without it; and thought it incumbent on him not to come short in any respect. It was sufficient that Achilles had done any thing, to make it necessary that he should do it; going so far as even to drag at his chariot-wheels the body of an enemy. Is it not surprising that these miserable heroes should find such steady, consistent and determined imitators, and Jesus Christ be so feebly and idly followed even by those who profess to find him altogether admirable and the chiefest among ten thousand?

March 28. I feel prompted to begin again my diary. We are too much in the habit of forgetting what manner of person we are, and some daily record may help us to see the sort of life we are leading. A year ago to-day I received from the library Paley's Evidences. A prodigious change must take place in me. I want now to be doing all the good I can, and not let a day go by without benefiting some body. He that watereth others shall himself he watered.

Some of the prominent characteristics of Harlan Page's efforts for the salvation of men: It was the burden of his heart and the purpose of his life. Always had a list of persons to be prayed and laboured for. It was not the great object of his life to be himself happy; but rather by persevering labour and self-denial to glorify God in winning souls to him.

He had very clear views of the need for every man of the new birth. As soon as any body came into his presence, the question was, is this a friend or enemy of God?

He followed up impressions made. All the triumphs of the Gospel consisted (he knew) in the conversion and sanctification of individuals.

He had a clear sense both of the sinner's obligation te repent, and of the Christian's to live for God:—Brother, he said to one who watched with him, when you meet impenitent

sinners, dont merely say calmly, Friend, you are in danger, but approach and with a holy violence pull him out of the fire. He not only endeavoured to alarm unpenitent men, but to bring them to a decision to be the Lord's. He expected success through the Spirit in answer to prayer. At all times prayer seemed to be a privilege, and the throne of grace a resting-place and a solace to his heart. It was by continual and fervent prayer that he imbibed that glorious sense of divine things, that love to souls, and that heavenly unction which were at once the spring of his fidelity and causes of his success.

Perfect obligation on the part of man, and perfect dependence in his relations to God, did not jar in his mind. His sense of dependence threw him on his knees, his sense of duty summoned him to effort; and prayer and effort, effort and prayer were the business of his life.

He was fruitful in devising expedients for doing good.

TWENTY NINE YEARS IN THE DECCAN.*

(*Paper read at the recent meeting of the Bombay Missionary Conference, by the Rev. L. Bissell, D.D., of Ahmednagar.*)

It will be 29 years to-morrow evening (Aug. 27th) since a Boston ice ship, the *Equator*, anchored in the Bombay harbor, and sent a shore a young missionary and his wife as the first part of her cargo. As we now come to India by the overland route, touching at Malta, Egypt, and Aden, it is a gradual letting down from the high civilization of the west into the lower strata of the Orient. But to lift your foot from the Boston wharf and put it down on the Apollo Bandar, touching nothing but a ship's plank between, is rather a sudden transition from one state of society to the other. Indeed it is like the beginning of a second life. That ship voyage of 110 days separates the two parts of my life from each other as completely as if they had been passed in different worlds, instead of an opposite sides of the same planet.

But the Christian life is not determined chiefly by its outward conditions—rather by its inward purpose. On any part of this earth, viewed spiritually, we find many of the same sad realities. One of these is this, that multitudes of men ignore their high origin and immortal destiny, and live for nothing better than the enjoyment of the passing hour. In this land are millions who *know* of nothing better to which they can aspire. They suppose that if there is to be another life, it will be only a repetition of this in some modified form. It was because we knew there were such people here that we came; with the hope that we might lead some of them to an acquaintance with that rich spiritual truth which is the heritage of the Christian.

On reaching his destination, then, the first object of the missionary is to get into communication with the people. And here he meets the first real obstacle, a foreign language. The 10,000 miles of distance are easily overcome. Winds and waves and the steamship will lift him over that. But the foreign language stands like a mountain between himself and the people even when he is in their presence. This mountain must be tunneled before he can get access to them. Here in Bombay are some thousands who can be reached through the English—many more thousands now than there were 30 years ago—and they are fond of conversation and lectures in this popular language. But in the rural district of Sirur (40 miles N. E. of Poona) where we were stationed, not a dozen men could be collected who could speak any thing but the vernacular. We were placed in very favorable circumstances for acquiring the Marathi; the pundit knew no English, the servants could not speak it, and native assistants of the Mission (with one exception) knew only Marathi; with such stimulus and help in the acquisition and use of the language, we were soon on speaking terms with the natives. Some of the people said the Madam Saheb got on faster than the Saheb—of course I could not agree with them—what do such people know about studying languages! I find in my journal a memorandum that in six months. I began to conduct the morning prayer in a vernacular school at the station, and after one year I began to conduct the public services on the Sabbath.

I wrote out one sermon in full in the Marathi. Both the pundit and myself did our best on that sermon, and it was a grand success! The hearers enjoyed it—and a good nap at the same time. It was successful in another way—it cured me so completely of that kind of preaching in the Marathi that I never attempted it again.

I do not suppose that in the main my experience has been very different from that of other missionaries. Though varied somewhat by outward circumstances, we meet many of the same obstacles, and some of the same encouragements. I have not come here to tell you of new truths that I have discovered. It is not new truth we need; but we need to *emphasize* the old truths taught by the Master and his apostles 18 centuries ago. A truth better understood and appreciated becomes *new* to us, in that it imparts new power and efficiency.

Our work for the ten years we were at Sirur was to preach and teach in that and the surrounding villages. Within a distance of 25 miles were 150 villages, with half as many thousands of people. Some of the places had been previously visited by a missionary—some of them never. To reach as many as possible of those villages, and as many as possible of the people in each village, and give them the gospel was our work. Six or eight native preachers and teachers were associated with us. Two were originally Brahmans, one a Marathi, and the others from the class of Mahárs and Mángs. I may say I never enjoyed any part of my life-work more thoroughly than these first ten years. Going back and forth through that district, seeking out those interested, bringing forward the new converts, and whenever I could, pushing on to other villages not before reached,—it seemed so like the work of the Master, and what he commanded to his disciples when about to leave them. And ever since when I can be released for a few days from work at the central station, I love to go out among the villages as in the early part of my missionary life.

On these tours we went to all classes, usually first to the higher castes in the town, and then to the outcastes who were not allowed to live inside the walls of the village. We soon found that these latter were especially accessible, and ready to accept the truth. Hinduism had not so strong a hold upon them, and it did not require so great an effort to break away. So they came into the church in larger numbers than any other class. This was not our choice, it was the Lord's choice. It was His providential work which prepared them for the reception of the gospel. We have at times been criticized for putting forth so much effort for the poor Máhars and Mángs. I remember a gentleman now high in the civil service once asked me, "Don't you think it very unfortuate that the converts to Christianity are so largely from the low castes?" "Unfortunate!" That is a most unfortunate word to use in such a question. But this is simply the world's way of looking at it. They think it "*unfortunate*" because it seems so much harder for the Brahmans and other high castes to fellowship with them. I do not consider it unfortunate that any one high or low should become a Christian but it is sad that so few of the higher castes come in. Such men would have said to the Master, "Is it not unfortunate that most of your disciples are Galileans? If you had chosen a few of the higher classes, that most influential man Caiaphas, the learned Doctor Gamaliel, and that polished orator Tertullus, and a few others of that stamp, your religion would have been as popular as a new novel, and in a few years the whole nation would have been at your heels." The reply might well have been taken from Isa. 55: 9—"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

We naturally try to make the profession of Christianity as easy as possible for men—we smooth away all obstacles so that they may come into the Church without any severe shock to their old ideas and customs. But it has never seemed to be the purpose of God to do this, nor does it appear to be for the spiritual good of the Church that it should be made so very easy. During the first three centuries of the Christian era what monsters of iniquity the Lord permitted to rule at Rome, ever ready to subject the Church to a fiery trial, and actually passing it through the ordeal of ten successive persecutions. But of those converted during the reign of the bloody Nero and his successors probably a much larger proportion were true and earnest Christians than of those received under Constantine, when to become a Christian was a passport to royal favor with a new garment and 20 pieces of gold. Here in India it would be much more congenial to the natural heart, if the high caste convert could come into a church composed of his own people, his equals in social position. It is a far severer test of his sincerity and love to the Saviour, to take his place among those whom he has always regarded as outcast and unclean, and confess that in the sight of God he is no better than they. But for this very reason may it not be that the Lord has purposed that this test shall be applied at the door of his house, thereby excluding hypocrites, and guarding the purity of his church? In some way or other this pride of caste must be crucified; and it is doubtful whether it can be done without some such shock to high caste nature or is involved in this very mingling with the low castes.

Paul speaks very plainly in regard to the purpose of God on this subject in 1 Cor. i: 27, 28. He says, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to nought things that are." God hath chosen them—it is not that it happened so—God chose to have it so. If this passage had been written within the last decade, it could not have been worded so as to describe more accurately the state of things in India. Again, our Saviour knew the constant danger that the poor and ignorant would be overlooked, and therefore he often refers to efforts for them as especially acceptable to Him. He speaks of no reward for those who help the rich and great, but whosoever shall do a favor to "one of the least of these" his disciples, He will consider it as done to Himself. In this land where "the least" are often beggars, and unattractive if not actually expulsive, there is great danger that we may "judge after the flesh," and turn to those outwardly more clean and intelligent, but perhaps unwardly more proud and disobedient. A diamond is a diamond still, though it be found on a dunghill, and a human soul is precious in God's sight, though it be the very lowest in earthly position. It was the soul of the beggar that the angels carried to Abraham's bosom. Let us be ready to welcome to the Church of Christ the very lowest if they seem ready to come. And let us in our work follow closely

* This address is of a fragmentary character, not intended to give a full or connected account of 29 years of labor—but only to present some facts, and emphasize some truths confirmed by the experience of one in the period under review.

the teachings of the Master, and the leadings of Providence, without seeking to make them conform to our ideas and wishes.

Another thought in this connection: Christianity can do much to elevate these low caste people even in a single generation. The transformation is often marvellous. A dozen years ago a young man of this class who had completed his studies, was called by a church to become their pastor. He accepted the call and was ordained. It was just about the time that the late Dr. Norman McLeod and Dr. Watson came as a Deputation from the Church of Scotland to their missions in India. And learning of this ordination in the Ahmednagar District, they came to attend it. Though they could understand little that was said, they were greatly interested in the services. Some one made a remark about the homely face of the candidate. The Doctor replied, "Ah, but I can see in his face the beauty of holiness." In his address to the little church, which was translated to them by a native pastor present, he answered them that at an interview with Her Majesty which he was always priviliged to have after preaching before her, he should mention to her this incident of his tour in India,—the attending of the ordination of a native Christian pastor.

A house was secured for this pastor within the walls of the town; this arrangement at first was looked upon with some suspicion by the villagers, but they soon acquiesced in it. He has gained much influence in the place by his discreet upright conduct, and by rendering assistance in obtaining medicines during the prevalence of cholera or other sickness; and also in affording relief during the recent famine. Two or three years ago a case of torture occurred in the place. some of the Mamlatdar's policemen, who were collecting the arrears of taxes due from a man placed a heavy stone on his bare head, with the expectation that under this peculiar pressure he would consent to pay. —This is not an uncommon way of stoning offenders in the Deccan, I know not if it is popular here in Bombay.—The police *naik* would not lift the stone himself, but ordered the gatekeeper, a convert from the Mahars, to place it on the delinquent's head. This he at first refused to do, but the *naik* raised his whip, and with abusive threats bade him proceed. He then reluctantly complied, placed the stone on the man's head, and holding it there, sustaining a good part of the weight himself so as not to hurt his neighbor too much, as the latter afterwards told me. This speedily brought the man to terms, and he consented to pawn some article in his house, and raise the paltry sum (only eight annas,) rather than suffer any further indignities.

This case of torture, witnessed by the pastor, was reported to the magistrate, and the parties were taken into custody. After trial before the Sessions judge, the *naik* and his assistant were sentenced each to a year's imprisonment with hard labor, but the poor gatekeeper was also sentenced to imprisonment for 10 months. This was such a palpable injustice, that the pastor hastened to represent it to the magistrate, who readily agreed with him that the punishment of the gatekeeper should have been merely nominal, inasmuch as he only took part in the torture unwillingly, and under threats of beating. The magistrate wrote to the judge, but the latter replied that he could not revise or modify his own judicial sentence. Determined to do all that could be done to save an innocent man from suffering ten months imprisonment, the case was pushed by an appeal to the High Court; who on reading the representation, and finding that it was sustained by the evidence, at once remitted the rest of the term, and released the poor man from jail. He returned to his home thankful to his pastor for the efforts made in his behalf, and to his God that they were successful; and the whole village rejoiced with him in his release. I have mentioned this case not because it was peculiar, but as showing what influence for good a Christian man may have in one of these villages, even one who was originally from the despised and outcast class. Under the new Deccan Agriculturists Relief Act a conciliator was recently appointed in this same village, who was allowed to name a "panch," a committee of five to assist him in his official duties. The Christian pastor was chosen a member of this committee, all the others being Bráhmans or of other high caste. If such a position and influence can be gained in a dozen years, it surely need not require many generations to elevate these men so that they can carry on well all the duties of a Christian Church, and of enlightened citizens. I will only add that the number of Christians in connection with that church within the same 12 years has nearly quadrupled, increasing from 18 to 70.

In the tenth year of our Indian life, we were sent to Ahmednagar—and since that time have been more immediately connected with the educational work of the Mission, especially the education of evangelists and pastors of the native churches.—A work we think second in importance to no other in the field of missionary labor.

When we came out in 1851 there was but one church in the Ahmednagar District, containing about 100 members. By the blessing of God there are now in the same District 18 organized churches, with about 1000 communicants—and in connection with the American Marathi Mission, including Bombay, Satara, and Sholapur, the other districts in which they are at work, there are over 1200 communicants. It thus appears that in the 29 years under review, the number of converts has increased twelve fold. More recent statistics show that it has been doubled in the last 10 years. I may add that while 29 years ago there was no ordained native pastor, there are now 14 connected with these churches.

The missionary work as I now look at it, opens out in vastly greater proportions than it did when I first entered upon it. The difficulties are greater than I had supposed, and the success when secured will be a far greater achievement. I had thought that the principal difficulty was to convince men of the truth of the Bible, and the falsity of Hinduism, and that when convinced it would follow as a matter of course that they should renounce Hinduism and embrace Christianity. But how far from the fact is this! How many thousands would be in the church to-day if they followed their convictions, who now stand aloof! It is not by logic and argument and the love of truth that men are controlled. It is by sentiment, inclination and feeling. They follow not the dictate of the intellect so much as the choice of the heart. And for this reason the work of conversion is one of immense difficulty. The fact that the heart is enlisted in favor of a false system blinds the understanding so that truth is not perceived; and often a man thinks he is seeking to know the truth when in reality he is striving with all his might not to know it. But there is not only no love of the truth and no desire to know it, there comes with the knowledge of moral truth no sense of obligation to receive and obey it. It is as if the man had become acquainted with some new fact of history, or some new mathematical truth. His feeling is that it may be well enough to know this, but it does not concern *me* practically. It belongs to another system of ethics with which I have nothing to do. All this blindness and apathy on the part of the people would leave us hopeless but for the assurance that "with God all things are possible."

But rightly viewed this impression of the magnitude and difficulty of the work will lead not to discouragement, but to greater diligence in the use of the apointed means, and a fuller sense of our entire dependence on the Divine Spirit. If Christ is our leader, and we carefully follow His word, no matter what mountains stand in the way, we shall say to them, "Remove hence to yonder place, and they shall remove,"

But we must note carefully the conditions of the exercise of this Divine power, and the responsibility attending those who seek it. I am afraid a large part of the Christian Church are still wondering why an Almighty Being, able to create or destroy a world by His word, does not put forth this mighty power, and speedily convert the heathen nations to Himself. They forget that the creation or destruction of a material world is a very different exercise of power from the renewal of a depraved heart. The one is a result effected in the physical world by mere force, the other a moral result effected in the spiritual realm. Take an illustration. Suppose an army of a hundred thousand men commanded by a general like the Duke of Wellington. Let them have the desired proportion of infantry, cavalry, and artillery, and be thoroughly furnished with the munitions of war in every department. We should say, with such an equipment he could march through the land and do what he pleased. Nobody could stand before him. But suppose some one says to him, "General, there is an obstinate boy over in yonder school-house; will you call out your army and see if you can make him obedient?" Why he would reply, "I can send two or three of my guns over there if you wish, and they will blow the boy and house to pieces in five minutes." "Oh no, Sir, that is not what we want. We only wish the boy's wrong disposition to be cured." He would say, "The teacher can do that better than I can." Or suppose that a ten year old girl has lost her mother and is in hopeless grief; the general is again asked to use his irresistible power to soothe and comfort the child. "What can an army do about that?" he would say "if she should hear one of my guns it would frighten her to death. Call some kind hearted woman and let her comfort the child." Now the fact that this general with his great army could not reform the disobedient boy, or comfort the sorrowing child, argues nothing against the power or efficiency of his army. Such work is not in their line. They will say, "Tell us of armies to be conquered, of forts to be taken, of enemies to be driven back, and we will do it." Just so with the work of conversion; "not by might, nor by power, but by my Spirit, saith the Lord of hosts." There is indeed a Divine energy at work, but it is through the agency of the truth. It is not the power in the whirlwind, or in the earthquake, but in the "still small voice." And here comes in the responsibility of the Christian Church. It is our work to bring the truth before the minds of men in an instructive, impressive manner; and until this is done the conditions of faith and salvation are not met. Every man, woman, and child in the Church can help here. They can utter the simple Bible truth in the hearing of some one, and the Divine Spirit can use that truth for his conversion and sanctification.

I remember the remark of a missionary in a social meeting some years ago to this effect, that we ought to have such strong faith that we could even pray for the conversion of those who had never heard the truth. But I believe the Lord himself has tanght us that *the Gospel is to be preached* as the condition of salvation. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Unless we are faithful in giving the truth to men, we keep back an essential condition to their salvation. To say that God is Almighty, and therefore He will save the heathen if he wishes them saved whether we are faithful or not, and then refuse the part He has assigned us in this glorious work, is to shirk our duty, and slight the honor He offers us. The Lord save us from such impious laziness!

But while we reject the blind faith which encourages indolence, a strong faith in the promise of the Master is most helpful, and necessary. "Lo I am with you"—"my word shall not return to me void"—these and like promises are to be our watchwords. Our diligence

will be much in proportion to our faith in them. No real, hearty work for Christ is lost, but much is lost for the reason that it is not hearty. Would not your experience confirm the statement if I say that one of our greatest dangers is of falling into the habit of doing our work in a heartless, superficial manner? A mere *perfunctory* discharge of religious duties is chilling to spiritual life. Yet here in India the tendency is strongly in that direction. Duties press, cares multiply, beggars harass, the mind is distracted, the flesh is weak, and the man drags on through the routine work of the hour, glad to reach the end—to reach which has been his chief motive all the time. Look at the pankha walla. He has his assigned task—to stand and pull the rope regularly for so many hours. It matters not to him whether the drawingroom is full of guests, or is empty of every living thing but mosquitos. It is not results that he is seeking, it is his *pay*. His thoughts perhaps are miles away, on the good dinner he hopes soon to get. Or he *has* no thoughts. His eyelids droop, and he begins to nod. Yet his accustomed muscles still keep up a kind of half-way swing, till the stroke of the clock bids him go. This is *perfunctory labor*. It will do well enough in pankha-pulling, but in the missionary's sphere it is the next door to spiritual death. The results of it—if there be any results—are like those of the empty clouds with which we have been tantalized for the last three months in the Deccan. We have had a perfunctory rainy season there. The clouds come in heavy laden from the sea, and empty themselves on the Konkan; they dash against the Hills and shake out the rest of their contents there, and their real work is done. They then sail off over the Deccan in a perfunctory way, giving a little drizzle now and then, a slight shower once a month—after which the grass springs, looks fresh and green for a week —then droops and dries up and the earth is as bare and brown as in April. There is neither seed-time nor harvest. So with religious work which has no heart in it. That also is fruitless. The Lord Jesus is worthy of a hearty, loving service. Let us cheerfully accord Him this homage.

Far more depends upon the *spirit* with which we work, than upon the particular kind of labor which we are carrying on. Some methods may be more fruitful than others, but all methods will fail without the Spirit of life to give them efficacy. "The spirit of the living creature must be in the wheel."

Let us remember also that all true workers for Christ, though laboring in different spheres, are helping each other, and the success of one is the success of all. It is better cheerfully to acknowledge this, than to stand aloof and criticise. We are not seeking a triumph for ourselves, but the triumph of the Master's truth. When He crowns the *efforts of any one* with his blessing and success, let us praise Him. If this blessing comes on our part of the work there is no cause for boasting, if on another's part there is no cause for envy; for both are equally His gift. The complete victory of grace in the Christian's heart is the extinction of the last spark of self-seeking. Shall we not let the love of Christ burn out every feeling of rivalry, and thus hasten the time when we may all unite in singing that glorious anthem, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever?" I have said the work seems vastly greater and more difficult than I at first supposed. I may add, and more certain of final triumph. I think this is the experience of all who have been long connected with this work. It is not perhaps, that they have witnessed great ingatherings, but they have watched the progress of the work in individuals, and in communities. They have seen its unfoldings, the giving away of prejudice, the removal of obstacles, the growth of the native Church, the confessions of candid and intelligent Hindus, a constantly favoring Providence; and all these reveal the hand of Him who has said, "All power is given unto me in heaven and in earth. And not till "all power in heaven and earth" fails, will the work stop.

"What was wanting," asked a Hindu mother of her only son, who recently embraced Christianity, "what was wanting to you in our house that you left us? "God and a religion were wanting" was the reply. And such is the feeling of multitudes of young men around us today. There are 10,000 gods so called, and yet *no God*; there are scores of religious systems, and yet *no religion*. A God and a religion for India! None of the old shams will be accepted, none of the new figments will satisfy. Christians, give them your God, and His religion—"God in Christ reconciling the world unto Himself". On one of my tours through the district south of Nagar, I once saw an illustration in nature of our missionary work which greatly interested me. Near my tent stood a large old tree, among the branches of which appeared a second top of entirely different species, as if grafted upon the old trunk. The old tree is called the bitter *nim*, the other the sacred fig-tree, the *Ficus religiosa* of botany. Looking around for an explanation, I found the old tree was decayed on one side and within appeared the stock of the new tree passing down through its heart into the ground, and firmly rooted there. Already it was nearly a foot in diameter. And there it stood like a young giant in the grasp of some huge monster, in a contest on which each had staked his life, If the old *nim* could tighten its grasp, so as to crush out the life of the young tree, and stop its growth, it would conquer. But if the young stock continued to grow, it would at last split open and destroy the old tree, and stand in its place. And it was easy to see that this would be the final issue. Already the stock of the old *nim* had been rift in two or three places from the branches to the roots. One of these, a fresh crack, gaped open so that I could lay in my closed hand. Slowly but surely the young fig-tree was eating out the heart of the *nim*, and would finally supplant it entirely. And I said here is an illustration of what Christianity is doing in India. Hinduism is the Bitter *nim*, and Christianity the sacred fig-tree. As birds of the air brought the seed of the fig-tree and dropped it in the rotten heart of the *nim*, and it took root there; so messengers from afar brought the seed of gospel truth, and planted it right in the midst of the old effete systems of Hinduism. And it thrust its roots downward and its branches upward, and has already grown to a vigorous young stock with numerous branches; and gradually it will root out these old idolatrous systems, and stand in their place, a beautiful, wide-spreading tree—the *Ficus religiosa* of Bethlehem. And it will bear precious fruit, the fruit of redeemed, sanctified souls, ready to be gathered into the garner of God.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"To the Editor of the Bombay Guardian."

SIR,—The last English mail, as most of your readers are doubtless aware, brought us the intelligence that a Roman Catholic pilgrimage to Lourdes to solicit the intercession of the "*immaculate mother of God for the conversion of England and Scotland*" will leave England next month, headed by Cardinal Manning; the Duke of Norfolk being the bearer of the banner of St. George. This intelligence reads in striking contrast to the one recorded by your journal that the "Round the World for Jesus party" are shortly coming out here to pray for the conversion of heathen India. Between these two missions, there are points of similarity and dissimilarity which it would be well worth one's while to pause to consider. The mental acumen, energy, devotion and disinterestedness of the one are quite as indisputable as those of the other. Each is trying, in its own way and according to its lights, to accomplish the object which it has at heart. But are the chances of success equal in both cases, and are the means employed equally efficacious? I for one should certainly say not. On the one hand, we have a body of men, who sorely need the torch of Truth themselves, pretending to hold it to those who for years past have been secure in the possession of it. On the other, there is a band of earnest, honest Christian workers who, having tasted of the mercies of an eternal Providence, are trying, in their humble way, to hold themselves up as the best living proof of the excellence of their doctrines and in the kindest and most disinterested manner, to snatch their fellow men from debasing superstition and idolatry. And mark, how the two bodies proceed upon their object. There is in this a world of significance, symbolical of their respective faith, which arrests the attention. Mark how while the former invoke the assistance of the *immaculate mother* of God, the latter appeal direct to the *Lord Himself* for help and guidance! England and Scotland, if they need conversion at all, need it not as Cardinal Manning's clique would offer it. To accept that would be to go back to the times before the glorious Reformation; to submit again wilfully to the bondage which it cost them so much to shake off; to admit Tradition as the rule of faith rather than the Gospel; to be at variance with themselves, their consciences and their God; to substitute for His pure worship, the adoration of sainted images fashioned by the hand of man; in short to do everything repugnant to the spirit of the simple religion which Christ taught and for which He bled and died. England and Scotland need indeed to be strengthened in their faith; to be made to see their entire dependence upon a living God in a clearer light; to be weaned from their grog shops, their theatres, their dancing-salons, their "Alhambras," their "Pavilions" and a hundred other gilded haunts of vice; in our zeal to save the sinking millions abroad, we have perhaps too long and too recklessly let our *street Arabs* wallow in the mire of ignorance and irreligion; we have perhaps with-held the light of the Gospel at home, to illumine the darkness of other distant climes. In all this, England and Scotland need the conversion which comes from superior and unswerving faith. But the pious Pilgrims to Lourdes, let them pray as fervently as they can and before all the saints in the Calendar, are clearly powerless to accomplish these changes. In Christian charity, let them work nearer home. The avenging wrath of a merciful but *jealous* God has been dared to long already, and one needs all that one can do to avert it before it descends in right, terrible earnest.

To look nearer our side, what glorious prospects await the Jesus party! what rich and promising fields furrowed for the sowing! Already have missionary enterprise and English education accomplished the first grand result —a mind prepared to receive. The Mahomedan, if he is at all true to his Koran and his prophet, must end by accepting that prophet's estimate of Jesus, corrected by the hand of time and freed from Mahomed's natural narrow mindedness and bigotry. The Hindu, when he begins to listen to the still unerring voice of his conscience, must sooner or later shake off the prejudices and idolatries of a defunct age. Observe how the great Brahmo, a representative man in his way, the type and leader of an ever increasing class, speaks of Christ. What clear perception, what just estimate! The Indian Mirror is replete with utterances, which freed from the necessary egotism of a superior man conscious of his superior strength, show that the religion of Christ is fast finding its way to his heart and to the hearts of his numerous readers. As for the Parsis, I need only quote the words of a talented member of that class, the Editor of the "Indian Spectator,"

in a recent no. of his journal, to show what direction the thoughts of the intelligent portion of them are gradually taking: "If Zoroaster "has left us a religion that is a means to salva- "tion, it must surely have been a far simpler, "far holier one for observance. What we are "now taught as religion is a stupendous hocus- "pocus of all the sciences, arts and superstitions that have prevailed in the world. If we "need a religion, let us have one we can love "and the few simple rules of which we can "have the conscious satisfaction of observing "in spirit and letter."

After this, can any sane man assert that where there is such a crying need for a *simple religion of love*, what we have to offer, if we only offer it in sincerity, without ostentation, without offence or pride, if we only offer it in all humility as it was offered us of old, will fail of acceptance?

H. A. KINGSLEY.

SIR,—It is now necessary for me to reply to what the President of the Indian Xn. Association has said in your issue of the 4th inst. Is the president not aware of the fact that in the meeting of the Committee held on April 1st 1880, the secretary desired to insert a clause in the report to the effect that the Association would send her inquirers to be baptised by one of the ministers in Bombay on condition that they be at liberty to attend the meetings of the Association? Does he not know that the clause was objected to on the ground that in that case we who were members of other Churches would be less at liberty? Can he deny that the Committee took an alarm at it lest it should appear in the light of a measure *to organise another Church*, and will he now step forth and tell us in the face of day that "no such proposal ever came before the Committee." If what was there brought before the Committee was not a proposal for *a Church on undenominational principles in disguise* I do not know in what light to take it. He is careful to use the words "Church on undenominational principles," so that by a trick of vocabulary, a play upon words he may have a chance of escape. No! we know and the Committee then knew what the clause meant, when they rejected the proposal with disdain.

Will the president say that he is aware of the fact that at the next meeting of the Committee, held about the middle of the month of May it was resolved that an independent work was to be carried on among the depressed classes, and that workers were to be engaged on the so called "Pauline plan" and yet assert that no proposal was made "to or by the Association" to that effect.

Is he aware of the fact that the secretary wrote to one of the members of the Committee with regard to what had transpired in this meeting, in words such as these, "an attempt is to be made to carry it on the Pauline plan of workers," the Association commences an independent work, "that an *independent Church may be raised up*?" If he is not, let him not assert on the authority of his Presidential chair that no such proposal has been made.

Can he deny that services are being held on Sunday evenings in order to carry out the resolution to which I have just referred? Can he say that this work of the new undenominational Church under the mask of "Pauline principle" was not entrusted to the Secretary? Does he know that of late the Secretary wrote to more than one minister in Bombay to baptise one or two inquirers on condition they be not made regular members of any of the existing churches on the plea that it was not well for them to know the distinctions of sects among Christians? I know it may be alleged that it was only the work of the Secretary, and that the Association had nothing to do with it. But let me "pose" him a little. What are these inquirers said to be the fruit of? I hope he will not deny they are regarded as the fruit of the working of the "Pauline plan." And if the "Pauline plan" was a scheme of the Association Committee of the month of May, by what subtle reasoning he will escape the conclusion that they are the fruit of the Association, we have yet to learn. Again if the Secretary's proposal to the ministers was made without the direction of the Committee he certainly deserves to be severely reprimanded.

Let me go one step further. Is the president aware of the fact that a circular is being sent round bearing the authority of four of the leading members of the Association asking for the signatures of those who desire to join the New Church? Is he ignorant of the fact that he is himself mentioned by name as one of the four pillars who bear the whole weight of this massive edifice?

If the president did not know these things, or if he did not think those measures drifted to the formation of a new Church, let him, as he has assured us in his letter, now when he knows it, show his good sense by disconnecting himself with these movements.

Now following the noble example of our worthy president, I beg to subscribe myself,

Sir,
Your obedient servant,
DEGAMBER DALAYA.

Free Church College,
Sep. 6th 1880.

I attend divine service in one of the nonconforming churches here. I have been doing so for several years past. I feel a great desideratum in our service. So far as I can remember our present minister has never once made use of the Lord's prayer in his public ministrations. I believe it would add greatly to the solemnity of the service if the prayer taught by our Lord himself were used at least once on a Sunday from the pulpit. Then he omitted to make supplication for those who were lately engaged in war in Afghanistan and on account of whom we were all so anxious. Nor does he pray for the powers that be,—the Queen, or her ministry, or our governor. I would speak to him about all this myself, but not being a full member of the church I hesitate to do so.

Yours very truly,
ISABELLA JONES.

Bombay 9th Sept. 1880.

NOTICES.

Received for Grant Road Church: from a friend, Rs. 10; T. C. 5; Miss M. 5; Mrs. B. 5.

Received for House of Hope: Friend Rs. 2; friend, through Miss D. 6.

Appointments for to-morrow: Grant-Road, 8-30 a. m. I. F. Row; 6 p. m. W. Burgess of the Wesleyan Mission, Secunderabad,——Dean Lane, Fort: 11 a. m. and 6 p. m. G. Bowen.——Mazagon, 11 a. m. and 6 p. m. O. Shreves. Public services at each place on Mondays and Thursdays at 7-30 p. m.

Y. M. C. Association Lecture by Rev. I. F. Row on the 17th inst, 8-30 p. m. at the General Assembly's Institution, Calbadevi. Subject: The Immortality of the Soul.

An Address to English-Speaking Natives will be delivered in the Ambroli Mission Church, Khetwady, on Sunday 12th inst., at 6 o'clock p. m., by the Rev. D. Mackikan B. D. Subject:—Idolatry. All are cordially invited.

Epitome of News.

SATURDAY, SEPTEMBER 4.

—*Bombay Gazette*; London: "I this morning heard of an invention just patented, which is likely to prove most useful both for military road making and the construction of entrenchments. It is called the "Steam Sapper" and can excavate 1,000 tons of earth a day. I have not seen this wonderful instrument, but it is a combination of a gigantic auger and an endless chain."

—Another man, a Portuguese, has been sentenced to six months' imprisonment for attempting to obtain money under the C. D. Act.

—The death of Major Sanders, 7th N. I. is reported at Killa Abdoola, of pneumonia.

—*Madras Mail*: Some of the visitors at the Pulney Hills sanitarium are at present in a state of excitement at what they believe to be the first discovery of a fossil fish, in perfect preservation, in a bed of gneiss. It has hitherto been universally believed by geologists that life did not, and could not, exist during the gneiss period, and up to the present time no trace of life has, as far as we know, been discovered in that period. Geologists have supposed that the heat at this time was too great for life to exist. Here, however, is a fish embedded in a bed of gneiss, and we are happy to be able to state that the piece of gneiss with the fish will shortly be forwarded to the Madras Museum. The discovery, we believe, is due to Bishop Caldwell.

MONDAY, SEPTEMBER 6.

—Press Commissioner: Ayub's force was attacked and completely dispersed on the 1st of September by General Roberts. His camp and twenty-seven guns were taken, including the two Horse Artillery guns lost at Maiwand. Our cavalry killed several hundred fugitives. Ayub is believed to have fled to Khaknez. The Cabulee infantry retired up the Arghandab Valley, the Heratis making for the Helmund. The following casualties are reported:—22nd Regiment: Captain Straton, killed. 72nd Highlanders: Lieutenant-Colonel Brownlow and Captain Frome, killed; Captain Murray and Lieutenant Monro, wounded; seven men killed and eighteen wounded. 92nd Highlanders: Lieutenants Menzies and Donald Stewart, wounded; eleven men killed and thirty-nine wounded. Lieutentant-Colonel Battye, 2nd Goorkhas, and Major Slater, 2nd Siks, were wounded. The casualties among the native troops have not yet been ascertained, but it is believed they are not excessive. Lieutenant Maclaine, Horse Artillery, was found murdered on the capture of Ayub's camp. Colonel Shewell has died of the wounds he received in the sortie of the 16th.

—*Times of India*: Srinuggur, 3: A very destructive fire occurred here last evening. About 150 houses were destroyed, but the greatest portion of the property was saved.

—The captain of the pilgrim steamer Jeddah has been deprived of his certificate for three years for abandoning his vessel.

—Private Davey, 33d, Nynee Tal, is to be transported for life, for murdering a Native woman.

—The *Bombay Catholic Examiner*:—"We learn that the Very Rev. Father Beckx, the General of the Jesuits, has of late been frequently closeted with Pope Leo XIII. It is more than surmised that the subject of these frequent Conferences is to be found in the alarming symptoms that have shown themselves, that Italy is being urged to follow the example set by France in the treatment of the Religious Orders."

—From Oroomiah, Persia, Rev. Mr. Shedd writes June 17th to the *N. Y. Evangelist*: It is estimated that one thousand persons died of hunger in the town and villages in sight of our mission station on Monday, and thousands more are very near to death. The famine, in the few weeks past, has assumed alarming proportions and the worst fears have become realities. The streets and bazars of the city reveal sights horrible enough to haunt a lifetime, and too ghastly for language to portray—dead and dying women and children, corpses lying unburied and partly eaten by dogs, and, more pitiful, the haggard and emaciated forms of so many in the last stages of starvation. The Government does nothing, and the

voluntary effort of a part of the citizens lasted but a few days. Many of the poor creatures are knocked down with violence if they snatch a piece of bread on the stalls. Throughout the rural districts the state of things is quite as bad. Half the population in some places has died.

It has seemed strange to us that the French monks here have received and distributed so very little even to their own people. Our charities have gone to many families of their adherents as to our own congregations. In return the Superintendent of the Catholic mission here writes to Paris, and it is published in the London Times, that we refuse to give to Catholics except they first give a written pledge to become Protestants! The Bishop, when confronted with the statement, thought it must have been a misprint, and admitted that in the distributions lately made there had been no partiality.

—*Overland Mail*; Aug. 20: The disturbed state of Ireland increases. Mr. Forster left London for Dublin on Aug. 18. Numerous land agitation meetings have been held, riots have occurred, and Fenianism is becoming more active.

Amongst the deaths recorded this week are: —Viscount Stratford de Redcliffe; Sir J. C. Burke; Major-Gen. Singleton, R.A.; Major-Gen. V. J. Shortland; Col. T. Horan; Hon. W. C. Spring-Rice; and Miss Neilson.

Public meetings have been held at the Cape condemning the recall of Sir Bartle Frere. Sir Bartle leaves Cape Town on Sept. 14.

Lord Waveney gave notice in the House that on Thursday, Sept. 3, he would move that a humble address be presented to Her Majesty praying that negotiations be commenced in order to constitute Candahar, with the dependent territories, a free city and an emporium of commerce under British administation.

In the North of Ireland rioting is reported from several districts in connection with the annual celebration by the Roman Catholics of the Assumption of the Virgin Mary on Aug. 15.—

At Dungannon there was rioting of a most serious character. The whole of the processionists marched through the town carrying banners, and accompanied by twenty bands. The processionists had cleared the town, and were proceeding to their respective destinations, when a small party on their way to Moy was attacked by a number of Orangemen in Church Street. A general riot ensued, both sides fighting with desperation. The police charged and endeavoured to quell the disturbance by the free use of their batons, but made slight impression on the excited mobs. The Riot Act was read, and the order was then given, and the police fired with buck shot. The result was that a large number of the rioters were shot. William O'Rourke died soon afterwards from the effect of his wounds, and twenty others received more or less severe injuries.

"Atlas," in the *World*, says:—"I saw Miss Neilson on the 9th inst., on her return from America, looking splendidly handsome and well, and in the highest spirits at the great success of her last trip. She went to Paris on Wednesday, *en route* for Switzerland and Italy, and was driving in the Bois with her companion, when she was seized with sudden faintness and taken to the Restaurant du Chalet. She was moved as soon as possible to the Continental Hotel, where she died.

Tuesday, September 7.

—The Marquis of Hartington, replying to a question by Sir H. Wolff, in the House of Commons, on Aug. 17th, said:—The advance of General Burrows on the Helmund was ordered on the responsibility of the present Viceroy. When the order was given the forces of the Wali were supposed to be friendly, but I do not suppose that any very great reliance was ever placed on the assistance which the Wali's forces would give to the British troops.

—Clause 4 of the Government Resolution No. 1,769, General Department, dated Bombay Castle, 23rd June 1880, says:—"The Commissioner of Police should be informed that care should be taken not to interfere with, or to attempt to demand the registration of kept women or the mistresses of well-to-do persons. Such women, though not of altogether virtuous character, are not common prostitutes in the ordinary acceptation of the term."

'Not altogether virtuous' seems to be a mild way of putting the thing.

—*Times of India*; Killa Abdoolla, 6: General Phayre's retirement has commenced. The 63rd left to-day for Quetta, and the 2-11th left to-day from Chaman. General Roberts's loss was 210 killed and wounded.

—It is reported that the unhappy female fugitive from the Sultan's harem who not long ago took refuge at the British Embassy at Constantinople, and was sent back, on the understanding that she was to go to Egypt, has been strangled for her complicity in a "palace conspiracy." Mr. Goschen has been requested to make inquiries.

—*Indian Chr. Herald*: The Statesman says: "Holkar being the ruler of his own State, we should suppose that they (Missionaries) can only live under his rule subject to such conditions as he chooses to impose." Conceding the above proposition to be correct, we do not think it follows therefrom that Holkar was justified in imprisoning Prabhu Das for selling Christian books. We may allow to Holkar the right to determine who should, and who should not, live in his territory, but we cannot admit the proposition that because some one happened to live in his dominions, therefore, he had a right to do to him just what he pleased. If such an argument were allowed, then we must hold also that Holkar would have been fully justified if instead of imprisoning Phrabhu Das, he had sentenced him to be hanged. Now does our contemporary of the *Statesman* maintain that Holkar would be competent as an Independent Prince to issue such an order for such an offence, and our Government incompetent to interfere?

Wednesday, September 8.

—The Poona Fine Arts Exhibition will be opened on the 17th inst.

—*Times of India*: It seems that Ayub is retreating into the Hazara country, whence it is supposed he may go to Maimena, and finally to Herat. His mule battery escaped. It is reported that the villages and enclosures stormed by our men are full of the enemy's dead, so that Ayub's loss was heavier than at first estimated. Colonel Brownlow was shot dead while leading the 72nd into action; Captain Straton was killed by a wounded Ghazi after the position had been taken. The enemy had abundant ammunition, much of which was captured.

—*Free Church Monthly Record*; Constantinople: "On Sabbath the 6th June M———, the Talmudist, of whom I often spoke, received the ordinance of baptism. He has a remarkable history. He belonged to a fanatical sect, what they call Hasidim. The members rally round a rabbi as their head or centre. They call him Rebben. His word is a command; his doings, his sayings, wise or foolish, are obeyed, and considered as so many divine utterances. They read the Sohar and other cabalistic books, and indulge in many fanatical observances and ceremonies which only the initiated know and practise. They are often suspected and hated by the other orthodox Jews, and form, as it were, a community among themselves. They are often even persecuted by the other Jews for their abominable practices and delusions. Their rabbi, or head, they idolize and adore like a divinity, believe that he can perform meracles, and effect wonerful cures, &c. That sect are the terror to the other Jews. They seem to be darkness itself; and yet, wonderful to say, the Lord brought light among some of them.

"A Jewish medical man in the place found the truth through some missionary. He gave their chief a Hebrew New Testament. The man felt convinced of the truth of the gospel, and communicated it to some of his followers. M———was one of them. They were about twenty, who read secretly the gospel, and intended to call a missionary. The secret, however, was divulged. The other members seized the rabbi, declared him insane, and persuaded the government to confine him in an asylum, where he died, some say by poison. The case, some years ago, created a sensation in the Continental papers. The secret disciples were scattered, and had to escape for their lives, M———came to Roumania, and from thence he made his way to us. He arrived here last summer.

"We found him a great Talmudist, who knows almost by heart the thirty-six folio volumes, full of strange notions, and yet a believer of the letter of the gospel. We had our difficulties. It is not easy for such as he to believe and receive the simple gospel in spirit and in truth. He left us for Odessa, and there he sought instruction from the Reformed pastor, and got acquainted with Mr. Clark of our church. He soon came back again to us of his own accord; and this time we found him a quiet humble disciple of Christ, willing to sit at his feet and learn of him. After a course of instruction, I felt happy to comply with his ardent desire to receive baptism. A large number of people congregated to witness the ceremony, and the prayers of many accompanied the administration of the ordinance.

Thursday, September 9.

—Press Commissioner: It is reported from Baghdad that the Hamawand tribe of Koords have recently attacked and pillaged the town of Caradagh. They even attacked Sulimaniyeh, and were only prevented from taking that place by the opportune arrival of some regular troops. These Koords are now said to number 1,000 horsemen, and to be all armed with Martini-Henri rifles. The road between Baghdad and Mosul is almost impassable for travellers, in consequence of the dread inspired by them, and the parcel-post has had to be discontinued. The Allai Begi of Police has been sent out with a further detachment of Zaptiehs to assist in suppressing the Koords.

It is reported from Teheran that some of the principal native merchants of Baghdad have lately obtained from the Sultan a concession for the construction of a line of railway from Nejiff and Kerbella to Baghdad, and thence to the Persian frontier at Khamkin; and a prospectus has now been issued by them inviting Turkish and Persian subjects to take shares in the company, which is being formed to carry out this undertaking.

—The barque Strathmore, Masulipatam to London, has been abandoned off the Cape. All lives saved.

—Press Commissioner: News from Kandahar, dated September 6th states that Genral Phayre arrived there this morning, having found at Karezi Tarak, twelve miles south of Kandahar, a convenient site for encampment of horse artillery and cavalry, with ample forage and supplies. The Infantry Brigade of his force will be advanced to the same neighbourhood during the next few days. The wounded are doing well, and the troops are fairly healthy. A small column will start in a few days for Singiri, and thence to Khushk-i-Nakhud, to open out that part of the district for supplies.

—The *Kashgar* with English Mails, left Aden for Bombay Wednesday 1 a.m.

—*Bombay Gazette*: "Most of the local vernacular papers concur in the views expressed by their mofussil contemporaries regarding the recent order, issued by the Director of Public Instruction, allowing admission to *dhed* and *bhungi* boys in Government schools along with boys of the higher castes of Hindoos. They think the order a very injudicious one, such as an officer with a little knowledge of the country even would have hesitated to pro-

mulgate. If it is meant to have the effect of propagating education, the director will find himself utterly mistakan in a short time, for the papers believe its enforcement will drive out of the schools all boys save a few low-caste ones."

—The Persian correspondent of the *Civil and Military Gazette*, writing from Kabul on August 27th, says that Abdul Rahman has seized the property of all Hindus who have left the city, and has issued a proclamation that should they not return within two months, their houses will be demolished and the material used in the reconstruction of the Bala Hissar.

Friday, September 10.

—Allahabad news in to-day's papers: Captain Wyllie, Assistant Political, with a small escort rode into Kandahar from Abbul Rahman, on the 4th. The mails were expected to reach Kandahar the same day. Captain Wyllie saw parties of fugitives, but they took to the desert. Our cavalry report that many of Ayoub's killed and wounded soldiers are lying in villages some distance from the scene of action. A careful examination of the gardens and watercourses, wherein desperate fighting took place before the Pir Paimal position was taken, shows a large number of bodies. The Kizilbash cavalry, numbering some 800, who took flight when our infantry captured the first guns at Pir Paimal, have sent in messengers, being anxious to know what they are to do. They are scattered up the Arghandab Valley in hiding, so probably we shall leave them to their own devices. Ayoub Khan's Kabuli regiments have been quite dispersed, the sepoys making their way homewards in small bands sufficiently strong to repel attacks from robbers. Our Martini and Snider rifles are said to be chiefly in the hands of the tribesmen who formed the Ghazi element in Ayoub's army, and we can scarcely hope to recover them, but as we captured large quantities of ammunition their present owners must soon run short of cartridges.

—Deaths last week, 403.

—Rain fall to date, Fort, 49 in.

—At the last meeting of the Bombay branch R. Asiatic Society, Rev. A. Bourquin read portions of a paper on the *Dharmasindhu*—translation and annotations. The paper is a translation of the first three chapters of the Sanscrit work Dharmasindhu, with numerous commentative notes on the text, and full explanation of any astronomic or chronologic fact, rite, and custom referred to by it. The Dharmasindhu, though of comparatively modern origin, is shown to be a part of the so-called "Dharmashastras" or "Books of Laws," but to have been compiled chiefly for ritual purposes; so that it is really a very complete Hindu liturgy, which better than any other digest of the kind treats of, and exhaustively explains all those religious ceremonies of the Hindus, so strange to Europeans, so numerous and still surrounded by so much darkness. The first two chapters contain an exposition of solar, lunar and planetary conjunctions, with enumeration of all the gifts to Brahmins, fasts, and other rites connected with them, and a definition of the Hindu way of reckoning time, namely, by the synodical lunar month and the lunar year of 354 days. The third chapter treats of the manner this lunar year is harmonized with the seasons, that is, with the solar course, by means of intercalary additive and subtractive months, with a list of curious rites which are, during these epagomenic days, to be either performed or omitted, like, for instance, the funeral rites, the ceremony of the fertillisation of the womb, that of masculinizing the embryo, and the rite of investiture with the sacred waist band, the most holy ordinance and the keystone of all other rites of Hinduism, and which until now has never been explained, and is scarcely known to any non-Hindu.

—*Times of India*: Details of General Phayre's arrival at Kandahar are to hand. Although forestalled by General Roberts in the relief of that city, the fact must not be overlooked that General Phayre has appeared upon the scene on the very earliest date it was calculated he could possibly be there, namely, the 5th of September, so he has been quite as expeditious in his way as was General Roberts. The troops which he took forward could not move until reinforcements from India reached and occupied the posts along the line of communication, and between Quetta and Kandahar, unlike the country between the latter city and Cabul, the tribes manifested more or less hostility. The force which he has carried to Kandahar will take up a position at Karezi Tarak, some twelve miles south of Kandahar, a district where abundance of forage and supplies are to be had.

—*Lucknow Witness*: "The Church Missionary Society has receded from the rash and ill-advised step of withdrawing all European supervision from their important Mission at so vital a point as Lucknow. Such strong representations made against it, and so many influential friends of the Society came forward, not only with protests but with offers of substantial pecuniary help to obviate the necessity for such a misfortuue, that the orders to sell the Zahur Buksh have been countermanded, and the Rev. Mr. Durrant will remain in charge."

TELEGRAPHIC NEWS.

London, September 3rd: All the vessels forming the several contingents which are to comprise the united fleet for the Naval demonstration, have sailed for Ragusa.—In the House of Commons last night the Secretary of State for India, in reply to a question, said that the object of the Naval demonstration was not generally apprehended. It was to show the determination of the Great Powers not to allow their decisions to be rejected or delayed in execution.—The Under-Secretary for Foreign Affairs announced that the Commander of the English Mediterranean Squadron will command the united fleet, but will consult the other Admirals. He further said that, as to the political questions to be settled, it is believed the European concert is so complete as to cause the prompt surrender of Dulcigno without coercion, and that the Naval demonstration will no doubt accelerate the settlement of the Greek frontier.—Negotiations have been opened between Chili and Peru, and the Western Powers are mediating.—The Flying Scud, Captain Pick, which left Vizagapatam for London on May 20, has run ashore in Algoa Bay. Five lives were lost, and the vessel is expected to become a total wreck.—A deputation from the Patriotic Association waited upon Lord Hartington to-day, and presented a memorial demanding the annexation of Kandahar. In reply his Lordship said that he adhered to the declaration which he had made in Parliament, that the question requires time for consideration, but General Burrows' defeat had not facilitated a decision of the question. His Lordship admitted the existence of reasons in favour of our retention of that city, and military men believed it to be an important strategical position, but it would require strong reasons to prove the necessity of holding it against the wish of the people. Further, a considerable force would be required to be maintained there, which might be more beneficially employed in India. Thus the re-establishing of a powerful and friendly Afghanistan would become extremely remote. An advantageous trade might possibly spring up but it would be dearly bought by inconvenience and difficulty.

Constantinople, 3rd: The Sultan has issued an Imperial Iradé ordering the immediate surrender of the town of Dulcigno.

St. Petersburg, 4th: The Czar has arrived at Livadia. A report is current that the railway at Charkoff was mined.

London, 4th: In the House of Commons last night, Lord Hartington dissented from the terms of Mr. Parnell's resolution of remonstrance with the Lords, when the latter moved that the Registration Voters' (Ireland) Bill be tacked on to the Appropriation Act. The Right Hon. W. E. Forster opposed the motion, and blamed the Lords for the course they had taken. He further said that if they persisted in such proceedings it would in time become necessary to amend the constitution of the House of Lords There was great excitement in the House. The motion was negatived by 58 against 23.—The vote for the Irish Constabulary has been passed.—Mr. Parnell has promised to use his influence to prevent outrages in Ireland.

5th: In the House of Commons yesterday, the Secretary of State for India, in reply to a question, said he admitted that General Burrows's defeat was discreditale, and the country was determined to know who is to be held responsible for it.—The House of Lords has adopted the Commons' amendments in the Burials Bill.—Parliament will be prorogud on the 7th instant.—Mr. Gladstone has returned from his cruise quite well.

St. Petersburg. 5th: Twenty-five thousand Russian troops have arrived at Virma, seven marches from Geok Tepe.

London, 6th: In the House of Commons on Saturday a debate took place relating to Turkey, when the Premier made a statement, in which he said that unless the Porte discharges the duties of a Government towards its subject races tolerably, Turkish integrity and independence must learn to shift for themselves.—In the House of Lords, Earl Granville disavowed Mr. Forster's remarks on the recent action of the Lords, and said that the Chief Secretary for Ireland merely expressed his individual opinion.

Constantinople 6th: The Ambassadors of the Great Powers have informed the Porte that the fresh proposals submitted for the settlement of the Montenegrin question are unsatisfactory, and that the Naval Demonstration will take place.

St, Petersburg. 6th: General Scobeleff has been summoned to Livadia, where the Emperor now is, to attend a Council of War. It is believed that the General insists upon the punishment of the Merv Turcomans.

Constantinople, 7th: The Albanians have agreed to the cession of the town and district of Dulcigno.

Berlin, 7th: It is stated that the interview which has recently taken place of Prince Bismarck with the Austrian Minister for Foreign Affairs, has strengthened the friendly relations between Austria and Germany.

London, 7th: The House of Lords has read a third time the Hares and Rabbits Bill.

8th: In the House of Commons yesterday, the Under-Secretary for Foreign Affairs, in reply to a question, said that the Governor of Bagdad had despatched troops against the Arab tribes which recently attacked the British steamer Khalifeh while navigating the Tigris.

PASSENGERS SAILED.

Per P. and O. Str. *Australia*, 4:

For Southampton.—Mr W. Robinson, one lady, 5 children an ayah, Lieut-Col Horsley, Mr F Sims, Mr E Sims Masters B and C Sims, Mr Inspector Ingram, Mr J H Taylor, Mr and Mrs Gaston, Miss Rankin, Mr Eduljee Patel, Mr R Duncan, Mr L G Holland, Major and Mrs T J Finling and 2 children, Mr Rienzi Walton, and Lieut Young, 19th Bengal Cavalry.

For Brindisi.—Col W B Thomson, Mr A D Saunders, Mr J A Marcel, Mr Theodore Thomas, Major H W Powlett, Dr Mullen. Mr E H Man, Capt Middleton, Mr R W Fraser, Major A J Bannerman, Rev O D Watkins, Mr C S Baker, Mrs Crick, Mr Crofton, and Mr Keyser.

For Venice.—Professor Simons, Mr Leo Daure, Col Shortt, and Mr W C Hughes.

For Aden.—Sergeant N S W William.

PASSENGERS ARRIVED.

Per P. and O. Str. *Indus*, 6:

From Southampton.—Major F W Mewbery, Mr and Mrs G T Taylor, Mr Galpine, Master Casserat, Mrs Buchanan, and 2 children, Mr Watkins, Mr T G Borman, Mr C Moore, and Mr T Glendining.

From Brindisi.—Mr Scott, Col G P Morris, Lord St Vincent, Capt W Gill, and Col McCalmont.

From Venice.—Mr L Andrews.

From Suez.—Mr F C Plowden.

Domestic Occurrences.

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Drew—September 3rd, at Mhow, the wife of E J Drew, Proprietor Ice Works, of a daughter.

Millard—Sept. 7th, at the Retreat, Bhosawul, the wife, of Mr E Havelock Millard, G I P R of a son.

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